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Every one will wish to know Mr. Bosanquet's view of the "Theory of Ideas." Those who look for a convenient formula in which to sum it up and pack it away with other philosophic lumber of the like sort will be disappointed. Mr. Bosanquet has been content with trying to explain to us what Plato really meant to say. But the drift of his interpretation may be gathered from such sentences as these: "The sharp separation between one and another use of the word 'form' or 'idea' is wholly artificial" (p. 80). "To isolate all texts which seem to have a mythical sense, and say that Plato's doctrine must be determined by them alone, is a mutilation of the data by which the hypothesis should be tested" (p. 141). "It is all-important to read Plato's text as simply and correctly as possible, interpreting it in the first instance by the primary requirements of philosophical thought, and dismissing from our minds the conceptions which have been derived from Aristotle's account of the doctrine, from clearly mythical passages in Plato himself (as in the myth of the 'Phædrus'), and from vague echoes of Kantian 'things-in-themselves'" (p. 206). Most significant of all, perhaps, is the reference to "the materialized image of, so to speak, a common-sense earth and a philosophic heaven, which disfigures the whole current interpretation of Plato" (p. 217).

Every student of Plato will differ from Mr. Bosanquet here and there, but all must admit that his work is one of the most valuable contributions to the subject that has been made for a long time.

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NEW BOOKS.

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LE DOTTRINE FILOSOFICO-RELIGIOSE DI TOMMASO CAMPANELLA. Con particolare Riguardo alla Filosofia della Rinascenza Italiana. By Dott. Gio. Sante Felici. Roma-Torino-Firenze: Ermanno Loescher & Co., 1895.

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